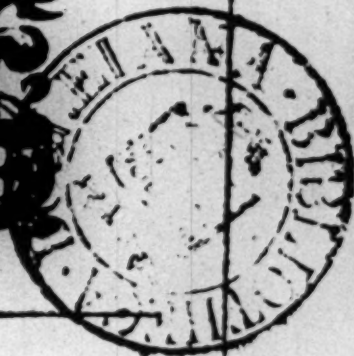


THE
NECESSITIE
AND
ANTIQUITIE
OF
CATECHIZING.

BY I. F.

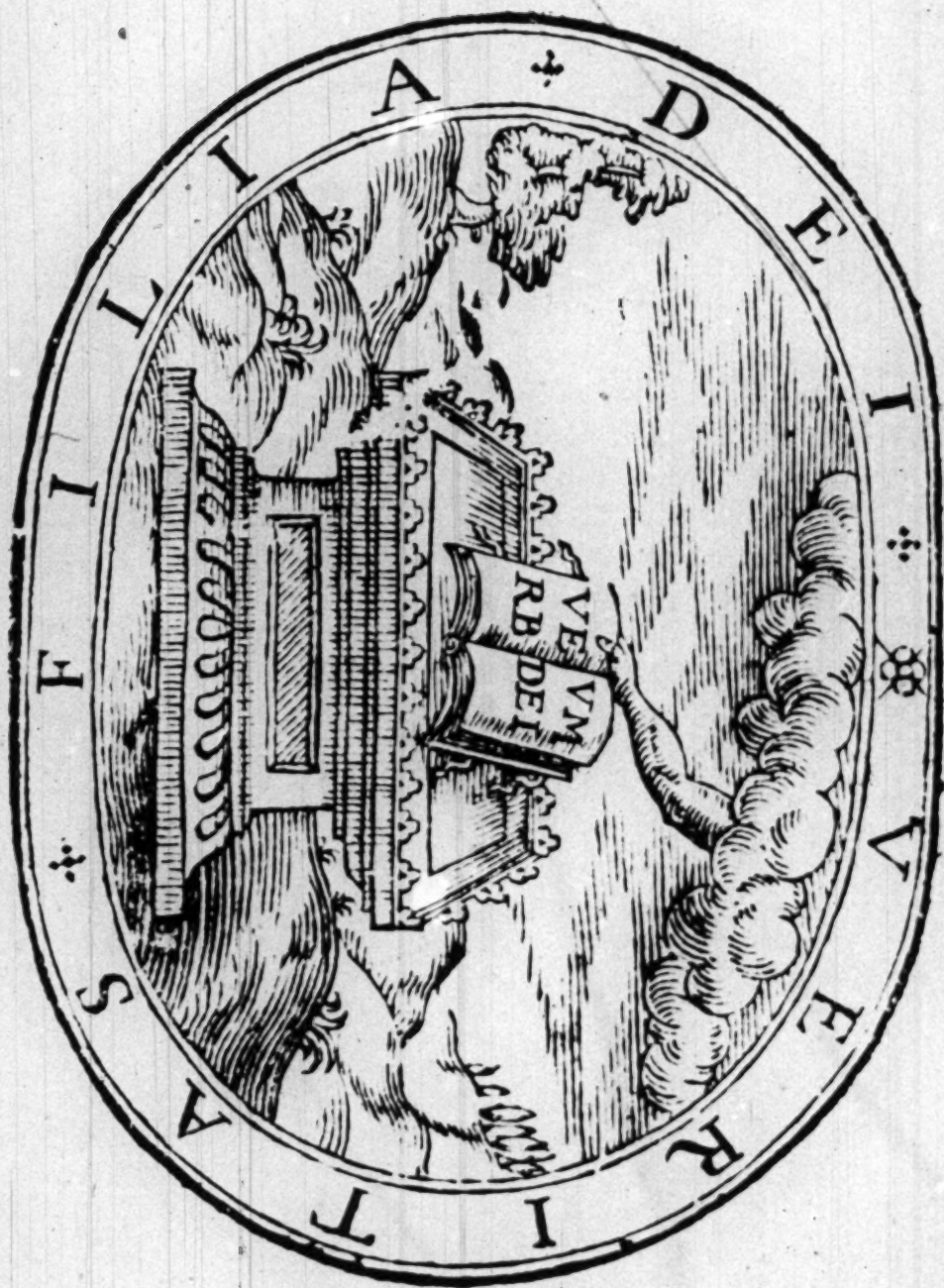
PRO, Cap. 22. Ver. 6.

*Traine up a Childe in the way hee should goe, and
when hee is olde, he will not depart from it.*



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1617.



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OF THE NECES-
SITIE AND ANTI-
quitie of Cate-
chising.

Question 1.



What is a Cate-
chisme?

Answer.

It is an instru-
ction in the Prin-
ciples of true reli-
gion, which the su-
perior teacheth the inferior.

Question 2.

Whether is catechising necessary.

Answer.

Yea, for these two reasons. First,
because otherwise no man could ey-
ther know or worship God aright:
Secondly, because it is Gods ordi-

A 2

nance,

Of the necessitie and antiquitie
nance, as hereafter it shall appeare.

Question 3.

Of what antiquitie is the doctrine
and practise of catechising?

Answer.

It is of great antiquitie, as it may
appeare by a briebe and orderly nar-
ration thereof in these thre distinct
times.

First, from the creation of the
world vnto the dayes of Moses.

Secondly, from Moses to Christ.

Thirdly, from Christ to this pre-
sent.

The first time.

Question 4.

VV As it practised from the
Creation to Moses?

Answer.

Yea.

First, God instructed Adam.

Secondly, Adam and the religious
Patriarkes in the Church instructed
their

of Catechising.

their posterity from age to age.

Question 5.

Did God instruct Adam?

Answered.

Yea, both before, and after his fall.

Question 6.

Shew that God instructed Adam before his fall.

Answered.

This may be shewed two wayes.

First, by reason.

Secondly, by the particular instructions which he gave to Adam.

Question 7.

By what reason can you shew that God instructed Adam before his fall.

Answered.

By these two.

First, as no man knoweth the things of man, save the spirit of man which is in him: even so the things of God knoweth no man, but the spirit of God, 1. Cor. 2, 11. and therefore if God had not instructed Adam he could not have known nor done the will of God.

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Second

Of the necessitie and antiquitie

Secondly, where no Law is, there is no transgression, Rom. 4. 15.

Therefore if God had not instructed Adam, and given him lawes, he could not haue sinned; for sinne is nothing else but the transgression of the Law, 1. John. 2. 4.

Question 8.

What then bee the particular instructions which God gaue to Adam before his fall?

Answer.

They are diuers, and namely, these five.

First, that Mankind should bee multiplied in the holy estate of marriage, Gen. 2. 24. therefore shall a man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh, and all other multiplication of mankind out of the holy estate of marriage, is ordinarily accompanied with some iudgement of God.

Secondly, that hee should haue authority and dominion ouer the fishes of the Sea, and ouer the soules of the hea-

of Catechising.

heaven, and ouer euery beaſt that
moueth vpon the earth. Gen. 1. 28.

Thirdly, that his meate ſhould bee
the hearbes of the earth, and the
fruit of the trees, Gen. 1. 29. ſo; man
liueth not by bread onely, but by eue-
ry word that proceedeth out of the
mouth of God, Matth. 4. 4.

Fourthly, that he ſhould not liue
idely, but dresse and keepe the garden
of Eden. Gen. 2. 15.

Fiftly, that hee ſhould not eate of
the fruite of the tree of knowledge of
good and euill, vpon paine of death.
Gen. 2. 17. ſo; in the day thou eateſt
thereof, thou ſhalt ſurely dye.

Question 9.

Shew me now alſo what instruc-
tions God gaue to Adam after his
fall.

Answer.

God gaue Adam theſe five in-
structions after his fall.

Fiſt, he instructed Adam in the
miſtery of redemption, Gen. 3. 15.
When God ſpeaking to that old Ser-
pent (called the Diuell and Satan.

Of the necessitie and antiquitie

Apo. 12.9.) sayeth thus. I will put enmitie betweene thee and the woman, and betweene thy seed and her seed, it shall breake thy head, and thou shalt bruise his heele: when he sayeth, it shall breake thy head, he meaneth the seede of the woman, that is, Christ, the seede of the Virgine Mary, who at his first comming conquered Satan, and deliuered the faithfull out of his thraldome. **Hebrewes 2. 14.** For as much then as the children are partakers of flesh and bloud, he also himselfe likewise tooke part of the same, that through death he might destroy him that had the power of death, that is, the Devill, and deliver them, who through feare of death, were all their life time subiect to bondage.

Secondly, he instructed Adam to offer sacrifices, which were types and shadowes of the sacrifice of Christs body to be offered to make satisfaction to God for the sins of all the faithfull.

Thirdly, he taught Adam that in offering of sacrifices, hee must be faith

of Catechising.

faith apprehend Christ, who was shadowed and prefigured in those sacrifices, or else he could not be acceptable to God: whereupon it is written, Heb. 11. 4. that by faith Abell offered unto God a more excellent sacrifice then Cain.

Fourthly, he taught Adam, that those were acceptable to God which beleue in the promised seed of the woman, that is, in Christ, who was to come, and that those were not acceptable to God which beleue not in Christ to come, and so it was knowne ever since the fall of Adam that some beleue in Christ, and were saued, and some did not beleue in Christ, and therefore were reiected of God.

Fifthly, when men beganne to bee multiplied vpon the earth, the Lord forbade the faithfull to make marriages with the vnbelauers, as it appeareth by the reproofe of such marriages Gen. 2. 2. and this is confirmed in the new Testament, which disagreeth not from the old. 2. Cor. 6. 14. Bee

ye

Of the necessitie and antiquity.
ye not vnequally yoked together
with unbeleeuers.

Question 10.

Seeing these instructions giuen
to Adam presently after his fall, are
fundamental points of true religion,
and the fourth instruction is the ef-
fect of the three former, declare the
same more evidently, that it being
better knowne, may make a deeper
impression in our mindes.

Answer.

This may bee plainly declared
foure wayes.

First, by the examples of Cain and
Abel, because Abel by faith was ac-
cepted, Heb. 11. 4. and Cain for his
infidelity was reiected, 1. Iohn. 3. 12.
for it was faith that made Abels
worke, that is his sacrifice accepta-
ble, Heb. 11. 4. and it was want of
faith, that made Kaines worke, that
is, his sacrifice vnacceptable to God,
because without faith it is impossible
to please God, Heb. 11. 6.

Secondly, the faithfull though de-
clining, are called the sonnes of God,
and

of Catechising.

and the posterity of unbelievers; are called the daughters of men. Genes. 6. 2.

Thirdly, this difference of believers and unbelievers, was typically shadowed out in the distinction of cleane and unclean beasts, Gen. 7. 2. where Noah is commaunded to take into the Arke of every cleane beast seven, and of unclean two. And a plain interpretation hereof wee haue, Act. 10. 15. where the Lord forbiddeth Peter to count those Gentiles unclean, whose hearts God had purified by faith, Acts. 15. 9.

Fourthly, since the fall of Adam, there was no saluation to any but by faith in Christ; for all the promises of God are yea and Amen in Christ: 2. Cor. 1. 20. and therefore the faithfull Patriarkes that liued before and after the flood, are commended, Heb. 11. 5. and the unbelieuers of those times are omitted.

Question 11.

You haue shewed that God instructed Adam both before and after

Of the necessity and antiquity
ter his fall, shew me now that the
faithfull haue instructed their poste-
rity from age to age.

Answer.

This may be shewed by an orderly
rehearsall of some special faithfull per-
sons from generation to generation.

First, Adam instructed his children
in the mystery of redemption, other-
wise they could not haue offered sa-
crifice as they did, Gen. 4. 3.

Secondly those patriarches men-
tioned, Gen. 5. were Instructors of
others, as the commendation of their
faith. Heb. 11. 5. may perswade vs.
And it is particularly written of E-
noch in the Epistle of Iude, ver. 14.
and of Noah, 2. Pet. 2. 5. that they
were teachers of others.

Thirdly, Abraham instructed his
family: for when Lot was taken and
carried away captiue, hee tooke out of
his owne family 318. persons, which
he had instructed in religion, and fol-
lowed after the saure kings vnto Dan
put them to flight, and brought again
Lot, Gen. 14. 14. Also the Lord min-
ding

of Catechising.

ding to destroy Sodom revealed his purpose to Abraham, and sayd thus : Gen. 18. 19. For I know him that he will commaund his children and his household after him, that they keepe the way of the Lord.

Fourthly, the commendation of Lot, 2. Pet. 2. 7. Witnesseth his religious care in this point.

Fifthly, Isaac was carefull for his sonnes, that they should be religious, and was grieved for the profanenes of Esau. Gen. 26. 35.

Sixthly, Jacob was religious himselfe, and therefore carefull for the instruction of his children.

Seventhly, Job living in the daies of Iacob, or neere that time, was carefull that his children should feare God, as it appeareth, in that he offered sacrifice for them whiles they were feasting. Job. 1. 5.

Eighthly, and lastly, when the Israelites were ready to depart out of Egypt, the Lord commaunded them, that when their children should aske them why they keepe the Passover yearly

Of the necessity and antiquity
yearely, they should teach them the
reason thereof. Exod. 12.26.

The second time.

Question 1.

YOU haue shewed that instructi-
on in religion was vsed from the
creation to Moses, shew mee
now the continuance thereof from
Moses to Christ.

Answer.

This may be shewed two wayes:
First, by the commandement of God.
Secondly, by the continuall practise.

Question 2.

What commandement hath God
giuen for instruction of youth?

Answer.

It may suffice to mention two.

The first is written, Deut. 6. 6.
All these words which I commaund
thee this day shall bee in thine heart,
and thou shalt rehearse them continu-
ally vnto thy childe, and shalt talke
of them when thou tarriest in thine
house,

of Catechising.

house, & as thou walkest by the way,
and when thou lyest down, and when
thou risest vp.

The second is witten, Psal. 78. v. 5
He established a testimony in Iacob,
and appointed a law in Israel, which
he commanded our Fathers, that
they should make them knowne to
their children.

Verse 6. That the generation to
come might know them, such the
children which should be borne, who
should arise and declare them to theyr
children. Verse 7. That they might
set their hope in God, and not forget
the workes of God, but keepe his
commandement's.

Question 3.

Shew mee also the continuall
practise.

Answer.

This may be shewed by these ex-
amples following.

First, Ioshua the Captaine and
gouverneur of Israel sayth thus, I and
mine house will serue the Lord, Ioshua
24. 15. professing both for himselfe &
also

Of the necessitie and antiquity.

also for his Familie, that they will
serue the Lord, though others decline
and fall away.

Secondly, King David instructed
Salomon his sonne, as Salomon con-
fesseth, Prou. 4. 2. for I was my
Fathers Sonne, tender and deare in
the sight of my mother, when he
taught mee and sayde vnto me: Let
thine heart hold fast my wordes, keepe
my commaundements, and thou shalt
liue, &c.

Also David provided that his chil-
dren were instructed by others besides
himselfe, for it is thus written, 1 Chr.
27. 22. Ichiel the sonne of Hachmony
was with the Kings sonnes.

Thirdly, Quene Bathsheba the
mother of Salomon, admonished her
sonne of three things, as Salomon
himselfe confesseth, Prou. 22. 2.

First, that he should not giue his
strength to women, ver. 3.

Secondly, that he should not giue
himselfe to drinke wine, ver. 4.

Thirdly, that he should defend the
afflicted, and the poore, ver. 8.

Fourthly

of Catechising.

Fourthly, Salomon instructed his children, as it appeareth, Prou. 4. vers. 1: Heare ye children the instruction of a father, and attend to know understanding, ver. 2. for I giue you good doctrine, forsake you not my Law.

Ver. 10. Heare O my Sonne, and receiue my sayings, and the years of thy life shall be many.

Ver. 11. I haue taught thee in the way of wisdome, I haue ledde thee in right pathes, &c.

Fifthly, Obadiah the Gouernour of Ahabs house, sayth thus to Eliah: I. King. 18. 12. But I thy seruant feare the Lord from my youth, whereby it is euident, that he was instructed in his younger yeares.

Sixthly, Iosephus in his fourth booke, and eight Chapter of antiquity and his second booke against Appion, sheweth that the children of the Jewes could answer as readily to euery point of the Law, as to their owne names.

Of the necessitie and antiquitie

The third time.

Question 1.

You haue shewde the continuall practise of catechising or instructing of the younger sort from the creation to Moses, and from Moses to Christ, shew me now the continuance thereof vnder the Gospell from Christ to this present day.

Answer.

This may bee shewed thre wayes.

First, by reasons groundes vpon Scripture.

Secondly, by the commandement of God.

Thirdly, by some examples.

Question 2.

What be the reasons which proue the continuance thereof vnder the Gospell.

Answer.

They are five.

First, the thre reasons rendered

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of Catechising.

Psal. 78. Why youth should bee instructed vnder the Law, holde also vnder the Gospell.

First, that the generations to come might know the commandements of God, **Psal. 78. 6.**

Secondly, that the generations to come might declare the same to their children, **Psal. 78. 6.**

Thirdly, that all generations to come might set their hope on God. **Ps. 78. 7.**

Secondly, the instruction of youth is part of the morall law, euen of the first commandement, and therefore continueth vnder the Gospell.

Thirdly, the couenant betweene God and his Church (which is perpetuall, **Esa. 54. 10.** **Ierem. 32. 32,** & **33. 20.**) cannot continue, except youth be instructed.

Fourthly, the doctrine of Baptisme is continued vnder the Gospell, and therefore the instruction of youth is continued.

Fiftly, there is vnder the Gospell as well milke, that is, the first principles

Heb. 5. 15.
2. Pet. 2. 2.

Of the necessitie and antiquitie
of religion, giuen to yong Christians
as stronger meate to the elder soze
according to the Apostles speech and
practise, 1. Cor. 3. 2, I haue fedde you
with milke, and not with stronger
meate, for you were not hitherto able
to beare it.

Question 3.

What commandement then ha
God giuen in the new Testament?

Answer.

Two commandements specially.

The first is Ephes. 6. 4. And ye fa
thers prouoke not your children to
wrath, but bring them vp in the instru
ction, and information of the Lord.

The second is, Galat. 6. 6. Let him
that is taught in the word, commun
cate to him that teacheth in all good
things.

Question 4.

What examples can you alledge?

Answer.

These.

First, Iohn the Baptist preache
repentance, Matth. 3. 2. and faith
in Christ, Acts. 29. 4. and all
bap

of Catechising

baptized young Christians, Matth.
3.6.

Secondly, Christ preached the
same doctrine, saying Mark. 1.15. Re-
pent and beleeue the Gospell. Also he
baptized. Iohn 3. 22. By his Dis-
ciples, Iohn 4.2.

Thirdly the twelue Apostles were
commaunded to preach the same Do-
ctrine, Matth. 10.7.

Fourthly, the seuentye Disciples
were also commaunded to preach the
same Doctrine Luk:10.9.

Fifthly, Peter preached the same
doctrine and baptized, Act. 2.3.8.

Sixtly, Philip preached to the Sa-
maritans, and baptized them. Act. 8.
vers. 5. 12. Also he instructed and bap-
tized the Eunuch, Act. 8. 26.

Seuenthly, Paul at Philippi con-
uerted and baptized both Lydia, Act.
16.14. And also the keeper of the prison,
Act. 16.30. And at Corinthus, he
baptized Crispus and Gaius: 2. Cor.
1.14. and the household of Stephanus,
1. Cor. 1.16.

Eighthly, Timotheus was catechized

Of the necessity and antiquity
sed by his mother Eunice, & by Lois
his Grandmother, 1. Tim. 2. 5.

Fifthly, the principall heades of
the Christian Catechizing, set down
Heb. 6. 2. Witnesse the practise of
catechizing in al churches, and may
serue in stead of all ex-
amples.

FINIS.
